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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XXXVII—No. 5 March, 1949

William Q. Judge

April 13, 1851—March 21, 1896

HE who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy. This aspect of Theosophy has never failed to receive due and full recognition in the pages of the "PATH," a journal of which the American Section has good reason to be proud. It is a teacher and a power. America is also to be congratulated on the increase in the number of the Branches or Lodges which is now taking place. It is a sign that in things spiritual as well as things temporal the great American Republic is well fitted for independence and self-organization.

—H.P.B. in 1888

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A pamphlet outlining the theosophical teachings on post-mortem states of consciousness, on the difference between mediumship and a knowledge of inner planes of being, on man's sevenfold nature and the process of reincarnation. Spiritualistic phenomena, including séance "spirits," astral "voices," automatic writing, etc., are considered from the standpoint of laws and powers, instead of as miracles or supernatural manifestations, so that the reader is afforded a basis for evaluating all "communications," and for recognizing natural communion when it comes within his experience.

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A U M

But when the mild and just die, sweet airs breathe;
The world grows richer, as if desert-stream
Should sink away to sparkle up again
Purer, with broader gleam. . . .
—*The Light of Asia*

THEOSOPHY

Vol. XXXVII **March, 1949** **No. 5**

W.Q.J.—THEOSOPHICAL ORGANIZER

THE theosophical career of William Q. Judge began unobtrusively, continued in obscurity, blossomed brilliantly, and closed under a shadow. This, at least, so far as the world-at-large was aware. But the promise of achievement was present from the beginning, and, as later became evident, the character traits that won the day had been found and fostered for years.

A young lawyer in his twenties when he contacted Mme. H. P. Blavatsky in 1875, Wm. Q. Judge entered from the first upon a definite program of theosophical study that was to be fundamental with him all his days. Reading and re-searching the theosophical teachings, he consciously sought out the knowledge that had been his in former births, and the new brain and body began to show forth the powers and faculties that had been developed in other incarnations of service in the Theosophical Movement. One of his students has written—and the words paint, by contrast, the life of W.Q.J.—"Some theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all that they can." The evidence of history is available to show that the discipline Mr. Judge took up upon joining forces with H. P. Blavatsky gave him, early and late, the strength he needed to be and to continue as the mainstay of Theosophy in America.

A distinction drawn by one of the Adept-Teachers of H. P. Blavatsky—"Those" she spoke of in relation to the work of Wm. Q. Judge—points to the "line" Mr. Judge was evidently following in his conception of theosophical effort. The occasion was a crisis in the T.S., which necessitated the joint action of H. P. Blavatsky and Col. Olcott, and in preparation for the difficulties ahead, the Colonel was warned by his Adept correspondent: "You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers [H.P.B.'s] in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she."

It was in consideration of matters involving, so to speak, "the energy of the human heart," and tending therefore to bring about psychic and moral consequences of a strong though intangible influence, that Mr. Judge made a practice of checking and conferring across the Atlantic with H.P.B. For American theosophists especially, he kept open a direct line of communication with the Messenger, knowing that she constituted a self-conscious "link" between the Theosophical Adepts and the men and women who were prepared to make the widest use of Their teachings. In fine, Mr. Judge set himself to training his faculty of discrimination, and showed the way to those who were determined to do likewise. While reserving "the right of private judgment," he customarily consulted his Colleague when any projected action of his seemed capable of affecting the efforts of other workers in the Theosophical Movement. The responsibility of impersonality in the work of Theosophy was for W.Q.J. a principle outweighing all individual inclinations, and he had the power to stand any correction or modification—no matter how drastic—of his own plans whenever the progress of the work in general required another program.

When, after Mme. Blavatsky's passing, the shadow of "theosophical" antagonism commenced to dog his heels, W.Q.J. drew from a long apprenticeship in persevering under difficulties, and to friends who begged that he take up his own defense, he said merely, "I have found that work tells. While others fume and fret and sleep,

and now and then start up to criticize, if you go right on and work, and let time, the great devourer, do the other work, you will see that, in a little while, the others will wake up once more to find themselves 'left,' as they say in the land of slang. Do, then, that way. Your own duty is hard enough to find out, and by attending to that you gain, no matter how small the duty may be. The duty of another is full of danger." This passage from *Letters That Have Helped Me* is an example of the theosophical counsel Mr. Judge distilled from his own experience and observation. It is, Mr. Judge himself would have said, only a handing on of what was known before, of what he had learned from his Teachers, but the key to his power with theosophical principles is not that they are of ancient lineage, but that they had been *learned by him.*

The *Letters*—like the whole life of W.Q.J. which they epitomize—help the student to see the need for philosophy, for self-knowledge, for study and for work, and they show that if Wm. Q. Judge is called an occultist, it may be because he knew the distinction between personal advice and the advice such as Krishna gave Arjuna in the *Bhagavad-Gita*—the advice that is philosophic *instruction.* Since Mr. Judge knew how to give advice and suggestion without intruding upon the integrity of another mind, it is certain, by the same token, that he had first developed in himself the power to accept and receive impersonally, on its own merit, whatever instruction came his way from his Teachers, from his fellows, and from the workings of Karma. That is to say, he did not cultivate self-reliance in a vacuum, but relied upon himself for the Will to learn, the courage to face his motives, and the perseverance to *go on.*

H.P.B. desired that her pupils follow not her path, but the path she showed, "the Masters who are behind." W.Q.J., perceiving the true nature of things, pointed to the path *and* the Teacher—the Path illumined by the Teacher who had become that Path for the sake of others. W.Q.J. served mankind by serving the Teachers of mankind, and his path is not separate from Theirs.

ON THE BOSTON CONVENTION

THE slight change made at Boston in Convention will do us a great deal of good. It is a pity, of course, to lose even one or two of our members who take the wrong and narrow view of the change. The "Historical Sketch" read at the Convention is very true. It ought to be read by all. It can be enlarged and more proofs added to it. It is thereby shown that we do not secede at all, but simply make plain and definite our independence.

The unity and international character of the Theosophical Movement do not consist of nor depend upon a single organization nor upon any certain form of government. . . . As late as the issuance of our own Aryan charter you will find the Parent Society talked of, and if that means anything, it really means the Aryan T.S., which is the form the Parent Society finally took. . . .

It once used to be said that if I did not go to the meetings they were poor and not well attended. This was not a good state of things. A Branch should live by the united work of all its members. But of late my compulsory absences have demonstrated that there are (as I always have thought) men and women enough in the Aryan to make the meetings valuable and attractive. . . .

With the example before us of the past year, when we have so often blamed others for improper actions, let us try ourselves not to fall into the errors we have condemned. All errors, all hypocrisy, . . . have proceeded from, or been fostered by, too much intellectual playing with Theosophy. Let us try to make it a living thing and not a mere intellectual gymnastics. If it is taken up only by the intellect, it is sure to break down at the first strain. If the Aryan T.S. as a whole realizes this, then, without stirring from our hall, we can influence in the most potent manner a wide area of the Movement in America.

NOTE.—At Boston, Mass., in April, 1895, the American Section of the Theosophical Society became, by formal vote (190-10), the "Theosophical Society in America," an autonomous body no longer officially affiliated with the Indian and European sections of the T.S. This change came at the climax of the "case against Mr. Judge," and less than a year before his death. The background of the event is given in *The Theosophical Movement* (E. P. Dutton & Co., 1925) to which the reader is referred. The present letter to the Aryan branch in New York City was written on the eve of Mr. Judge's departure to the South to recuperate his health, and is reprinted from *The Theosophical News,* July 26, 1897. The title used is our own.—Eds. THEOSOPHY.

CONVERSATIONS ON OCCULTISM WITH H.P.B.

IN 1875, '76, '77, and '78 my intimacy with H.P.B. gave me many opportunities for conversing with her on what we then called "Magic." These useful, and for me very wonderful, occasions came about late at night, and sometimes during the day. I was then in the habit of calling on her in the day-time whenever I could get away from my office. Many times I stayed in her flat for the purpose of hearing as much and seeing as much as I could. Later on, in 1884, I spent many weeks with her in the Rue Notre Dame des Champs in Paris, sitting beside her day after day and evening after evening; later still, in 1888, being with her in London, at Holland Park, I had a few more opportunities. Some of what she said I publish here for the good of those who can benefit by her words. Certainly no greater practical occultist is known to this century: from that point of view what she said will have a certain useful weight with some.

On Devachan

This term was not in use at this time. The conversation was about steps on the Path and returning here again. In answer to a question:

"Yes, you have been here and at this before. You were born with this tendency, and in other lives have met these persons [supposed Adept influences], and they are here to see you for that reason."

Later, when definite terms had come into use, the question raised was whether or not all stayed 1,500 years in Devachan.

"Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you

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NOTE.—This article first appeared in *The Path,* April, 1894.—Eds. THEOSOPHY.

have stated, that 1,500 years had not elapsed since you went into Devachan, is correct, and that I tell is what Master himself tells me. So there you are."

PRECIPITATIONS BY MASTERS

In reply to a question on this she said:

"If you think Master is going to be always precipitating things, you mistake. Yes, He can do it. But most of the precipitations are by chelas who would seem to you almost Masters. I see His orders, and the thoughts and words He wishes used, and I precipitate them in that form; so does _____ and one or two more."

"Well, what of Their handwritings?"

"Anything you write is your handwriting, but it is not your personal handwriting, generally used and first learned if you assume or adopt some form. Now you know that Masters' handwritings, peculiar and personal to Themselves, are foreign both as to sound and form—Indian sorts, in fact. So They adopted a form in English, and in that form I precipitate Their messages at Their direction. Why B— almost caught me one day and nearly made a mess of it by shocking me. The message has to be seen in the astral light in *fac-simile,* and through that astral matrix I precipitate the whole of it. It's different, though, if Master sends me the paper and the message already done. That's why I call these things 'psychological tricks.' The sign of an objective wonder seemed to be required, although a moment's thought will show it is not proof of anything but occult ability. Many a medium has had precipitations before my miserable self was heard of. But blessed is the one who wants no sign. You have seen plenty of these things. Why do you want to ask me? Can't you use your brain and intuition? I've sampled almost the whole possible range of wonders for you. Let them use their brains and intuition with the known facts and the theories given."

IF WHITE MAGICIANS ACT, WHAT THEN?

"Look here; here's a man who wants to know why the Masters don't interpose at once and save his business. They don't seem to remember what it means for a Master to use occult force. If you explode gunpowder to split a rock you may knock down a house.

There is a law that if a White Magician uses his occult power an equal amount of power may be used by the Black one. Chemists invent powders for explosives and wicked men may use them. You force yourself into Master's presence and you take the consequences of the immense forces around him playing on yourself. If you are weak in character anywhere, the Black ones will use the disturbance by directing the forces engendered to that spot and may compass your ruin. It is so always. Pass the boundary that hedges in the occult realm, and quick forces, new ones, dreadful ones, must be met. Then if you are not strong you may become a wreck for that life. This is the danger. This is one reason why Masters do not appear and do not act directly very often, but nearly always by intermediate degrees. What do you say,—'the dual forces in nature'? Precisely, that's just it; and Theosophists should remember it."

Do Masters Punish?

"Now I'm not going to tell you all about this. They are just; They embody the Law and compassion. Do not for an instant imagine that Masters are going to come down on you for your failures and wrongs, if any. Karma looks out for this. Masters' ethics are the highest. From the standpoint of your question They do not punish. Have I not told you that, much as detractors have cast mud at Them, never will the Masters impose punishment. I cannot see why such a question comes up. Karma will do all the punishing that is necessary."

About Elementals

"It's a long time ago now that I told you this part would not be explained. But I can tell you some things. This one that you and Olcott used to call _____ can't see you unless I let him. Now I will impress you upon it or him so that like a photograph he will remember so far. But you can't make it obey you until you know how to get the force directed. I'll send him to you and let him make a bell."

[In a few days after this the proposed sign was given at a distance from her, and a little bell was sounded in the air when I was talking with a person not interested in Theosophy, and when I was three miles away from H.P.B. On next seeing her she asked if

_____ had been over and sounded the bell, mentioning the exact day and time.]

"This one has no form in particular, but is more like a revolving mass of air. But it is, all the same, quite definite, as you know from what he has done. There are some classes with forms of their own. The general division into fiery, airy, earthy, and watery is pretty correct, but it will not cover all the classes. There is not a single thing going on about us, no matter what, that elementals are not concerned in, because they constitute a necessary part of nature, just as important as the nerve currents in your body. Why in storms you should see them how they move about. Don't you remember what you told me about that lady _____ who saw them change and move about at that opera? It was due to her tendencies and the general idea underlying the opera." [It was the opera of Tristan and Isolde, by Wagner.—J.] "In that case, as Isolde is Irish, the whole idea under it aroused a class of elementals peculiar to that island and its traditions. That's a queer place, Judge, that Ireland. It is packed full of a singular class of elementals; and, by Jove! I see they even have emigrated in quite large numbers. Sometimes one quite by accident rouses up some ancient system, say from Egypt; that is the explanation of that singular astral noise which you said reminded you of a sistrum being shaken; it was really objective. But, my dear fellow, do you think I will give you a patent elemental extractor?—not yet. Bulwer Lytton wrote very wisely, for him, on this subject."

[Riding over in Central Park, New York.] "It is very interesting here. I see a great number of Indians, and also their elementals, just as real as you seem to be. They do not see us; they are all spooks. But look here, Judge, don't confound the magnetism escaping through your skin with the gentle taps of supposed elementals who want a cigarette."

[In W. 34th street, New York. The first time she spoke to me of elementals particularly, I having asked her about Spiritualism.—J.]

"It is nearly all done by elementals. Now I can make them tap anywhere you like in this room. Select any place you wish." [I pointed to a hard plaster wall-space free from objects.] "Now ask what you like that can be answered by taps."

Q. What is my age? *Taps:* the correct number.

Q. How many in my house? *Taps:* right.

Q. How many months have I been in the city? *Taps:* correct.

Q. What number of minutes past the hour by my watch? *Taps:* right.

Q. How many keys on my ring? *Taps:* correct.

H.P.B.: "Oh bosh! Let it stop. You won't get any more, for I have cut it off. Try your best. They have no sense; they got it all out of your own head, even the keys, for you know inside how many keys are on the ring, though you don't remember; but anyhow I could see into your pocket and count the number, and then that tapper would give the right reply. There's something better than all that magic nonsense."

She Precipitates in London

In 1888 I was in London and wanted a paper, with about four sentences written on it in purple ink, which I had left in America. I came down to her room where B. Keightley was, and, not saying anything, sat down opposite H.P.B. I thought: "If only she would get me back someway a copy of that paper." She smiled at me, rose, went into her room, came out at once, and in a moment handed me a piece of paper, passing it right in front of Keightley. To my amazement it was a duplicate of my paper, a *facsimile.* I then asked her how she got it and she replied: "I saw it in your head and the rest was easy. You thought it very clearly. You know it can be done; and it was needed." This was all done in about the time it takes to read these descriptive sentences.

—William Q. Judge

Perfection In Practice

By concentrating his mind upon the true nature of the soul as being entirely distinct from any experiences, and disconnected from all material things, and dissociated from the understanding, a knowledge of the true nature of the soul itself arises in the ascetic. . . .

The powers hereinbefore described are liable to become obstacles in the way of perfect concentration, because of the possibility of wonder and pleasure flowing from their exercise, but are not obstacles for the ascetic who is perfect in the practice enjoined.

—Patanjali's *Yoga Aphorisms*

ON RETICENCE

OF the strange modes of the personality it is lawful to speak, Companions. For are we not trying to travel a certain path together, stumbling along for the most part, bruising ourselves against surprising obstructions; and is it not good comradeship to stop for a moment and exchange the news of the road?

Some general ideas, then—news commonly met with, matters no longer news for some, items all pilgrims deal with. It is only usual and commonplace things that bestrew the way, and are the way as our meeting them and leaving them behind builds strength into the character. Each can make his individual applications for himself. For instance:

We talk too much. To make and issue noises seems to be the primal instinct. Witness the new born babe; observe the growing infant; study the little child. Wisdom in them compared with us; the first clears and fills his lungs; the second calls our attention to his pressing needs; the third has to practise if he ever is to become like those around him. But the child does not, as we do, identify himself with "that thing which he has with pain created for his use," the personality. He says, "Baby wants this," or "*Billy* did that," as if "Baby" or "Billy" were something other than himself. Some time elapses before he learns, from us, the "false I" connection and says, "I want this" or "I did that." Therein is the birth of the Personal Idea, a growing entity, fed by the notions of the race mind, usurping the Real I and becoming the mocking demon who lays his subtle snares for us.

The easy talker represents the apotheosis, the very quintessence, of the Personal Idea. He is always ready to talk under any conditions. Nay more, he does. He is ever in evidence; one meets him everywhere. He "spills" himself on any subject, making one for himself if none is obvious: his work, his business, his great adventures, his family, his history—what he likes to eat, even, to satisfy "that thing" which he believes to be himself. But relatively speaking, Comrades, is our "easy talker" so *very* different from ourselves?

We study high philosophy and speak about the Absolute. We discourse on Law; and tell about the Soul. The fact that we thus

place them outside us, consider ourselves as persons engaged in studying these grave matters, seldom if ever occurs to us. We *are* all of them, but somehow we prefer to talk about them. Thus they are made objectives, subject becomes object, and all our fine perceptions are reversed.

The Absolute *is;* a short sentence, and all that we can say of It. Law manifests: it does not in the least depend on talk. Soul has its own language, not expressed in words at all. Why spend so much energy, then, materializing them in speech? We have to *realize* them, by dwelling upon them—there is no other way. And we cannot really dwell upon and in them by using spoken language, by issuing forth. It is by retiring, rather, into the heart of the heart—its fiery depths—that we shall find them, *realize* them; for they are there and nowhere else. Thus we become ourselves, and *self-contained.*

This is the great desideratum, the goal for Pilgrims like ourselves. How shall we reach the goal?

The inner is always the more perfect. Let us take the position of *that,* then, and set to work on this hard shell which is our instrument —our personality. We can begin by talking less—which sounds easy, but is not easy.

The effort is, not to go about our day with face set, lips in one straight line and grimly silent. Such an appearance is but another kind of "talk." It calls attention to ourselves as deep and weighty persons who are trying to "do something." The task is to talk *less,* but to observe the amenities of life—which means to talk *enough.* The best way to practise this is to work in all our contacts to bring the *others* out. And when they are out, to let them stay *out*—a simple matter, one would think. But when we ask our friend, "How are you?" and he begins to tell us how the influenza has preyed upon his system, and how he felt and what his temperature had climbed to, and what the Doctor said . . . we will find our mocking demon of a Personality has fed itself so well that we are hard put to stop it telling how high *its* temperature ran one time and how grave *its* Doctor looked. So our experience will continue from contact to contact as we meet our friends, our fellow-workers, our acquaintances, or mere casuals in the ebb and flow of life. Instances could be multi-

plied but that will not be needful; we are all human, so life will supply us plenty for ourselves.

Think of the conservation of energy, *our* energy, under the foregoing program; think of the opportunity for the "studious observation of life"! And that energy conserved can be transmuted. It goes to add itself to that great voltage of the inner nature, there to be utilized without exhaustion when the moment comes for proper use. Man is a dynamo making and using a tremendous flow of power. Most of us "leak" it, waste it, fritter it away—in vain talk, surplus motion, nervous impulses, inward frettings and fumings, fussily attending upon the Personality, slaves to its notions and its wants. Consider the vast wastage of energy we pour into our mere likings and dislikings alone, voiced or unvoiced; yet we, as Souls, have neither hate nor liking. It is the personality, the very power of the Consciousness loosed and wasted at the bidding and through the channel of the Personal Idea. Store it away and a *balanced* nature is the result. With that goes the power "the Disciple shall covet"—what we all say we want, what the Great Ones have and use to the full.

The home life is the field *par excellence* of our "talking yoga." Outside the home, conventions restrain us somewhat; self-interest makes us want to seem courteous; fear of results places its chilling check on our exuberance. We want to talk all the time but do not dare to. At home, conditions are different; our relatives cannot get rid of us even though they want to. So loud rings the chorus hymning the nonessentials: what we shall put on this wonderful body, how it feels or doesn't feel, what we shall feed it, how we shall sleep it, what it now "thinks," what it used to "think"—long reminiscences of trivialities, vaporings of the half-defined. Follows a mighty session of what "he said" or "she said," what the neighbors are doing or not doing, the relative merits of *our* possessions of one kind or another compared with their possessions, or lack of them. It sounds like the odds and ends of talk heard at one end of the telephone when a certain type of young person is speaking; in truth it is little better.

One point more and then we will disperse to our several duties. SILENCE AS TO OUR INNER LIFE IS ESSENTIAL. Otherwise we dissipate its potencies, upset others, and bankrupt ourselves. Writes a

Teacher, "As chelas and students conceal rather than give out your inner psychic life, for by telling of it your proper progress is hindered. There must be silence in heaven for a time or the dark ones rejoice to so easily get good, malleable images for annoying you."

When we have an "experience" let us then, for others' sake and our own, be still about it! These things come now and then. If we keep them to ourselves we do not lose them, can re-energize and look them over. Seldom on the event do we get all that there is in it. When we conserve our experience and thus do hold them whole, they are like a holy book which we can turn to and, dwelling on its contents, get the sacred teachings there set forth—moulding them into our thoughts and lives.

So if we dream, perchance, let us tell it not. If we see pictures, let us hang them up *within.* If we sense a certain feeling, keep it on the plane of thought and feeling, whence it will emerge expressed in action when the time for action comes. If our hearts are full, spill nothing; spilled hearts are empty things.

There is a time for talk and a time to be silent, a time to show one's heart, even, but the heart itself will know that when it comes.

"Let the wise hold formative voice and emotion; let him hold them in the Self which is wisdom; let him hold this wisdom in the Self which is great; and this let him hold in the Self which is peace."

Philosophical Austerities

Honoring the gods, the brahmans, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. This threefold mortification or austerity practiced with supreme faith and by those who long not for a reward is of the *sattva* quality. —*Bhagavad-Gita*

STUDIES IN KARMA

Aspects of Censorship: II

POLITICAL and social violations of the principle of free speech can be endlessly multiplied, but the basic issue is simple to formulate. Under what circumstances, if any, is censorship justifiable, and by whom may it be exercised? The theosophical philosophy, of course, rejects the externalism and inevitable dogmatism of all suppression of ideas, even as it rejects the idea that anyone—especially an outside "God"—can be thought capable of judging what another man shall be allowed to read, hear, think or consider in his mind. It is a hopeful sign that aligned with this philosophy, in this position, at least, are some of the most prominent educators of the country. On such men will rest the burden of maintaining traditional academic freedom in the face of a tendency among increasingly powerful and conservative boards of trustees in colleges and universities throughout the United States to terminate the contracts of professors who entertain, or are suspected of entertaining, unconventional political or social views.

The wearing of a beret, for instance, was sufficient to end the career of one professor of a midwestern college—the hitherto-liberal Olivet College in Michigan. The case was "investigated" by Milton Mayer, who reported his findings in a recent issue of the *Nation*. "Professor Akeley's colleagues of twelve years at Olivet, his students, and his older acquaintances from his days as a Unitarian minister describe him variously, but always as a man of Christian character and intellectual honesty and vigor. He is apparently mildly socialistic, and even more mildly pacifist, but no one has ever heard him 'talk politics' either in or out of class." But, Mayer points out, Akeley's beret is symbolic, as is his goatee and his summer-time shorts. In the eyes of the townspeople and the college Board of Trustees, they are symbols of "whatever the devil it is that is going on at Olivet." Not only berets, goatees, and shorts are suspect, but Jews, Negroes, and "intellectuals." The secretary of the Board stated that "it's not the socialism, it's the beret"—an admission which is more ominous and threatening to free teaching than any political witch-hunt, for it penalizes non-conformity in its most trivial form.

Alexander Meiklejohn, author of a new book on this subject, *Free Speech and Its Relation to Self-Government,* states the problem in its most extreme form for greatest clarity: "Are we, for example, required by the First Amendment to grant freedom of speech to those who, if they had the power, would refuse it to us?" This presents us with a question which cannot—and under present conditions, *must* not—be evaded. First, the political implications of the problem should be examined. In 1919, Chief Justice Holmes proposed his famous "Clear and Present Danger" clause, which was at that time accepted by the Court as a valid formula for testing speech activities whose freedom could legally be abridged. In subsequent years, however, this test has been found untenable by the Court, though it is still invoked in legal and political use. Writes Dr. Meiklejohn:

> Congress has, it is true, both the right and the duty to prevent certain evils. And that may seem to mean that the legislators are authorized to do whatever is needed to prevent those evils. But the Constitution declares that inference to be radically false. It lists, one after another, actions which, however useful they might be in serving the general welfare, Congress is forbidden to take. Some preventions, it declares, are more evil than the evils from which they would save us. And a primary instance of this doctrine of limited powers is the First Amendment. That amendment tells us that, when dangers arise from public discussion, the evils which they threaten must be endured if the only way of avoiding them is by abridging that freedom of speech upon which the entire structure of our free Government rests.

Dr. Meiklejohn makes the same point as did Freda Kirchwey in defense of the *Nation:* democracy and censorship are incompatible. "The vital point," he declares, "is that, though persons may, on other grounds, be barred from speaking, no one may be barred because his views are thought to be false or dangerous, are judged to be unwise or un-American. When men govern themselves, it is they—and no one else—who must estimate unwisdom and unfairness and danger. . . ."

> The First Amendment, then, declares to us and to all men that Hitler's "Mein Kampf" or Lenin's "The State and Revolution" or the Communist Manifesto of Engels and Marx may be freely printed, freely sold, freely distributed, freely read, freely discussed, freely believed, freely denied, throughout the United States. . . .

> And these conflicting views may be expressed, must be expressed, not because they are valid, but because they are relevant. To be afraid of ideas, of any ideas, is to be unfit for self-government.

The clear integrity of this statement makes its appeal to the reason and also to the sense of principled freedom which is the inheritance of the Founding Fathers. One cannot think that either Paine or Jefferson would have been party to *suppression* of even the most unpopular views. Who, indeed, had better cause to respect freedom of expression than Paine, who from personal experience knew that truth as well as falsehood is often ranked with the "unpopulars"?

Again, it is reported that in at least two states, Oklahoma and Ohio, the Progressive Party was kept off the ballots either by some obviously manufactured technicality or by outright suppression. This, in spite of the fact that the Communist Party, per se, is not outlawed in the United States. As a New York *Times* book reviewer suggested, apropos of the Un-American Activities Committee, there is, legally, no difference between the Thomas Committee's asking a Hollywood writer if he is a Communist and calling up General Eisenhower to insist that he tell them whether he was a Republican or a Democrat. Public opinion would doubtless have supported the General's refusal to answer. "Even though membership in a given party were a crime there is an old rule in law that an accused person may not be required to incriminate himself. Is a committee of Congress above such rules? One may hate Communism with all his heart and yet be affronted when an effort—a vain and foolish effort—is made to fight it by dictatorial methods."

Discussing the question of whether or not the Communist Party should be outlawed, Henry Steele Commager, Professor of History at Columbia University, makes the extremely relevant point that specific suppression of any seeming evil actually closes more often on the innocent, while the shrewd and experienced group at whom the suppression is directed eludes the net. Denying the Communist party a place on the ballot, for instance, is "downright naïve. It is seriously to underestimate the resourcefulness of the Communist party which can, and doubtless will, change its name, and submit itself to us, smilingly, as the Jeffersonian or the Abraham Lincoln party. . . ."

It would, Professor Commager concludes, be unwise to outlaw the Communist party or to punish those whose only crime is membership in that party.

> It is unwise because it will surely fail of its objective. It is unwise because it would be a grave departure from our traditions of law and of constitutionalism. It is unwise because it would endanger the position of other non-conformist groups, prove an entering wedge to the suppression of freedom of speech and of thought, and open the gates to the kind of despotism that is most pernicious. It is unwise because it would deny to our people and our Government the advantages of criticism which, whatever its animus, is essential to our health and prosperity.

In 1920, an eminent Harvard doctor of law, Zechariah Chafee, Jr., published a book which upheld the constitutionality—and common sense—of free speech, even in the face of the espionage and sedition bills which, during the first World War, manacled the nation. In 1941, Professor Chafee republished his book (which has become the "standard" text on free speech), with extensive additions, under the title of *Free Speech in the United States.* He propounds these questions:

> Is it any longer possible to discover truth amid the clashing blares of advertisements, loud speakers, gigantic billboards, party programs, propaganda of a hundred kinds? To sift the truth from all these half-truths seems to demand a statistical investigation beyond the limits of anybody's time and money. So some modern thinkers despairingly conclude that the great mass of voters cannot be trusted to detect the fallacies in emotional arguments by Communists and so on, and hence must be prevented from hearing them. . . .

This is not the answer Professor Chafee arrives at, however. Reason and education—this latter "in the wide sense that includes more than schools and youngsters"—represent the only solid refuge against the onslaughts of error. He explores the indirect effects of suppression, remarking that even granting that the public would suffer no serious loss if every communist leaflet were burned or if some prominent pacifist were imprisoned—"as perhaps he might be under the loose language of the unprecedented federal sedition law . . . [passed in 1918], for discouraging drafted men by talk about plowing every fourth boy under." Even so, he states—

> my contention is that the pertinacious orators and writers who get hauled up are merely extremist spokesmen for a mass of more thoughtful and more retiring men and women, who share in varying degrees the same critical attitude toward prevailing politics and institutions. When you put the hotheads in jail, these cooler people do not get arrested—they just keep quiet. And so we lose things they could tell us, which would be very advantageous for the future course of the nation. Once the prosecutions begin, then the hush-hush begins too. Discussion becomes one-sided and artificial. Questions that need to be threshed out do not get threshed out.

This development suggests the further thought that defense of free speech more often than not must start with the defense of *unpopular* speech, and if this is not defended, a gradual encroachment ensues on more and more "popular" fields. When ideas—or people—that do not directly affect or interest the average citizen are suppressed, the only hope for continued democracy lies in the citizen's consistent protest against such suppression. To wait until censorship blockades his own ideas and ideals is to have waited too long. Thus it was a logical insight, as well as unselfish regard for principle, which prompted Voltaire to say, "I do not agree with what you say, but I will defend to the death your right to say it." The importance of the attitude of the *people* of the nation, as well as that of the Supreme Court, in maintaining the right of free speech, is stressed by Professor Chafee, who remarks that, above all, the maintenance of open discussion depends on the great body of unofficial citizens. If a community does not respect liberty for unpopular ideas, it can easily drive them underground by persistent discouragement and sneers, by ostracism, boycott, refusal to rent halls, by mobs and threats of lynching. "The law plays only a small part in either suppression or freedom. In the long run the public gets just as much freedom of speech as it really wants."

Appropriate to any consideration of the Government's frantic loyalty campaign are Professor Chafee's recommendations, made in parallel circumstances around 1941: that government is wise, he declared, which concerns itself more with becoming the kind of government which inspires loyalty than with seeking to test and compel the loyalty of its citizens.

> Behind the dozens of sedition bills in Congress last session, behind teachers' oaths and compulsory flag salutes, is a desire to

> make our citizens loyal to their government. Loyalty is a beautiful idea, but you cannot create it by compulsion and force. . . . You make men love their government and their country by giving them the kind of government and the kind of country that inspire respect and love: a country that is free and unafraid, that lets the discontented talk in order to learn the causes for their discontent and end those causes, that refuses to impel men to spy on their neighbors, that protects its citizens vigorously from harmful acts while it leaves the remedies for objectionable ideas to counter-argument and time. . . .
>
> Let us not in our anxiety to protect ourselves from foreign tyrants imitate some of their worst acts, and sacrifice in the process of national defense the very liberties which we are defending.

Behind every attempt at censorship—from the often-unconscious suppression by a mother who feels that her child "isn't old enough" to have his questions answered, to the suppression writ large in the imposition by State or Church on the free searching of the individual—behind all censorship lies, first, the assumption of superiority on the part of the censor, and the further assumption that truth is in its nature finite, absolute, and capable of being possessed by the superior man. From this follows logically, in order, the conviction that, other men—or nations, religions, races, or whatever—being inferior, they are incapable of finding truth by their own efforts, and, unless directed, are predestined to wander into error. Then arises the conviction that this direction is a task to be undertaken by the superior person or persons for the sake, of course, of the ignorant multitude who know not what they do, even as the "God" of the Christians is conceived to be the only one ultimately capable of directing the progress of the human soul.

From such delusions of grandeur and obsession with what is considered the *whole* truth (though at best it is but a poor fragment of that truth) has sprung the evil possessiveness which directs the activities of institutionalized, crystallized Church and State. Wherever the beavers of reaction have dammed the waters of truth in order to construct a snug retreat for themselves, the theosophist is bound to set about with equal diligence to free the stagnant water so that it may irrigate the fields of universal striving.

YOUTH-COMPANIONS ASK—

BOTH *God and the First Fundamental are beyond the reach of human understanding and investigation. How, then, could you explain the difference between them to, say, a Christian friend?*

The God of the Christian doctrine is outside human comprehension, true, but at the same time he is constantly *interfering* (apologies to the Christian friend!) with human affairs and the material universe. How is it possible for a being capable of effecting results in the world we know and live in to be completely beyond the scope of the laws of that very world? If he can affect human beings, he must be to some extent within the mental reach of those beings. Also, *being* is necessarily limited, and anything possessing limitations, no matter how great it may be, can be at least partially understood by other limited beings.

The postulate of the Unknown and Unknowable Source of all does not involve these contradictions. In the Theosophical philosophy, the Causeless Cause has no relation to the manifested world; it does not punish offenders against the law of the universe; it does not reward those who obey. It does not watch the fall of the sparrow, in short. "It" is not a being, but a boundless Presence incapable of any personal qualities and therefore beyond the reach of any personal perceptions. Is there not a great difference between these two conceptions?

Isn't it good to break social conventions now and then? People get so stuffy about what is and isn't "done." There seems a really positive value in doing what we want to do, rather than being compelled or persuaded by something or someone outside. It's part of integrity, isn't it?

It's not "good" to break a social convention unless there is, in certain circumstances or for certain people, something "bad" about that convention. To go about heedlessly mocking tradition just because it's tradition will build integrity no more than sand builds a sea-wall. The first step in making ourselves "whole" or integral is the discovery of exactly what constitutes that being we call ourselves. According to theosophical philosophy, we are not single,

simple organisms whose only conflict arises from external conditions. We are complex beings who carry within ourselves our own field of battle.

There is, first, the soul, itself a trinity of spirit, discernment and mind. Then there is the body, figuratively speaking. For within the term "body" are to be included those desires which spring from it, which have no link with the soul; and also that portion of the mind which habitually concerns itself with rationalizing those desires to the end that the man may think them good as well as desirable and may act on them. This is the mind called *kama-manas,* for it never operates apart from *kama*—desires, passions, inclinations and tendencies. Integrity has been obtained when the man is able to "will one thing," but only things of the spirit have a steady, permanent claim on the Will.

Remembering this, we may ponder a statement by H. P. Blavatsky in the *S.D.* (1, 639): "Those who believe in *Karma* have to believe in *destiny,* which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral,* or inner man, who is but too often the evil genius of the embodied entity called man." It may well be that those urges which we conceive to be the expressions of our very own being are from that "more intimate" man of matter; and that impulsions which seem to us foreign, or forced and unnatural for the personal man, are the pointing of the higher prototype "outside" us.

If we regard all tendencies in the direction of organization with scepticism, do we not sooner or later drift into anarchy?

Until such time as all men have gained supremacy over themselves and found the means of permanent and unremitting self-control—which is the true anarchy—the complete absence of any external constraint (the ordinary conception of anarchy) would be as dangerous to mankind as the present domination of the many by the few through the agency of organizations of one kind or another. Still, there's no reason why we shouldn't regard all *tendencies* in the direction of organization "with scepticism." In fact, if enough people could consistently do that, we would have fewer organiza-

tions of a dubious nature, for whatever remained would be simply instruments for the manifestation and easier working of the "spirit" behind. Form would not be worshipped for its own sake, and this is what makes organizations dangerous.

To consider abolishing all organizations seems about parallel to saying that since the body is the focal point of all our troubles, let us do away with it, and live pure and uncontaminated in spirit. We know that the purposes of evolution demand that we learn how to live pure and effective lives of spirit *while in the body,* and the same holds for organizations. They are like the legendary changelings—unless we watch them carefully, a switch may occur which will change a living movement into a static dogma. Organizations are necessary evils which we have not yet learned how to turn into obedient "goods."

Both the Christian and the theosophist say that there is only one Truth. What then is the difference—are not both positions dogmatic?

Perhaps the difference could be illustrated in this way: the traditional Christian holds the position that there is but One Truth—and that his particular church, priest, or god is in exclusive possession of it. The theosophist, if he takes the position set forth by Madame Blavatsky and Wm. Q. Judge, makes the philosophical assertion that there *can be* but one Truth, including all lesser truths within its scope. The theosophist does not say that he knows this Truth, or that only theosophists can reach to it. He simply reasons that it is impossible for there to be more than one absolute, eternal, unchangeable Truth in the universe. Furthermore, he has dedicated himself to searching for it, and this is quite different from the assertion that he has it.

The statement that there is only one truth may easily be made a sectarian claim rather than a philosophical axiom. When this happens, there is exclusiveness and narrowing of perspective. The question is well raised, since it should be continually before our minds that truth is not limited to any quarter of the globe, to any period of time, to any particular race of men. So the theosophist can find a further reason for the establishment of a nucleus of universal brotherhood and toleration, since in such a nucleus alone can the seed of universal truth be sown.

"THEOSOPHIST" EDITORIAL NOTES

XIII: Anima, Mahima and Laghima

THIS "dual-soul" possesses properties peculiar to itself, and as distinctly its own as those of the physical body are peculiar to it. Among these properties are compressibility, the power of passing through the most solid substances, infinite expansibility, and many more that might be enumerated. These are not idle words, but facts derived from the experiences of many yogis, adepts, ascetics, mystics, mediums, etc., of many different classes, times and countries. We may think, therefore, of the capacity of the *Kama-rupa* to become a mere speck or enlarge itself to enormous dimensions; entering a grain of diamond-dust, and the next moment filling every pore of the entire globe: for thought is unparticled and illimitably elastic. And, we could apprehend how, when once in the grain or in the globe, our trained *thought* can act there as if it were our own whole self. So, too, we may conceive of the astral body—or Kama-rupa, which, although material as compared with pure spirit, is yet immaterial in comparison with the dense physical body—having like properties, and thus come to an understanding of the esoteric (secret) meaning of *Anima* and *Mahima.*

Whole libraries have been written to define what soul is, and yet for our practical purpose, it will suffice to sum up the definition in a word: man's soul is the aggregate of all the above given subdivisions. This "self," through the *Linga-Deha,* is ever conscious during the sleep of the body, and transfers the sense of this inner consciousness into the waking brain; so that the Yogi may, at will, be informed of what is transpiring in the outer world, through his physical organs, or in the inner world, through his soul perceptions. While average mortals maintain their perceptions only during the day, the initiated Yogi has an equally real, undimmed, and perfect appreciation of his individual existence at night, even while his body sleeps. He can go even further: he can voluntarily paralyze his vital functions so that his body shall lie like a corpse, the heart

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Note.—This is the second portion of "Yoga Vidya," by "an F.T.S.," originally published in *The Theosophist,* 1879-80.—Eds Theosophy.

still, the lungs collapsed, animal heat transferred to the interior surfaces; the vital machine stopped, as it were, like a clock which waits only the key that re-winds it, to resume its beating. What nature does for the scores of hybernating quadrupeds, reptiles and insects under the spontaneous action of her established laws, the Yogi effects for his physical body by long practice, and the intense concentration of an undaunted will. And what he can do for himself the magnetizer can do for his cataleptic subject, whose body in the state of *ecstasis,* the highest in the range of mesmeric phenomena, presents all the physical appearances of death, including even *rigor mortis;* while the active vitality of the soul is shown in the descriptions given by the ecstatic either of distant events on the earth, or the scenes in which he is taking part in the world of the invisible. The records of a thousand such cases, occurring in every part of the world, combine to show *(a)* that the soul has the capacity of a conscious existence separate from the body; *(b)* that it is limited by neither time nor space, it being able to visit and return in an instant from the farthest localities, and to reach such—the tops of mountains, for instance, or the centres of deserts, or the bottoms of rivers or lakes, as the waking man could either not exist in or could only visit with the most tedious exertions and the greatest precautions; *(c)* that it can penetrate closed rooms, rocky walls, iron chests, or glass cases, and see and handle what is within. All these, if it were particled and unyielding like the physical body, would be impossibilities; and so, seeing what our modern experience has taught us, we can readily comprehend Patanjali's meaning and avoid the absurd conclusions which some of his materialistic and inexperienced commentators have reached. "Hundreds of times," says Professor Denton, "have I had the evidence that the spirit* can smell, hear, and see, and has powers of locomotion." Cicero calls the soul *spiritus* (a breathing), as also does Virgil, and both regard it as a subtile matter which might be termed either *aura* (a breeze), or *ignis* (fire), or *æther.* So that here again we are assisted to the conception that *Anima* applies only to a certain portion of the soul—*(psuche)* and not to the body. And, we thus find that this Siddhi is entirely possible for one who has learnt the manifold faculties of the *inner* man,

*Meaning 'soul'—the two words are most unhappily, and we fear inextricably confounded—*Ed.*

and knows how to apply and utilize the manifold functions of *Jiv-atma, ling-sarir,* and the *mayavi* and *kama-rupa.* Plutarch makes pretty nearly the same division of the functions of the "Soul." The *ling-sarir* he calls *psuche* (physical entity), and teaches that it never leaves the body but at death; *mayavi* and *kama-rupa* answer to his *dæmon,* or spiritual-double, one-half of which is *irrational* and called by him *eïdolon,* and the other *rational* and usually termed "blessed god."

But, while the physical body may not be atomized or magnified illimitably, *its weight may be voluntarily changed without transcending natural law in the slightest degree.* Hundreds, if not thousands, are living in India to-day, who have seen ascetics, while in the state of dharana, rise from the ground and sit or float in the air without the slightest support. We doubt if a phenomenon seen by so many reputable persons will be seriously denied. Admitting, then, that this levitation does happen, how shall we explain it? That has already been done in *Isis Unveiled,* where the author shows that by simply changing the polarity of his body, so as to make the latter similarly electrified to the spot of ground upon which he stands, the ascetic can cause himself to rise perpendicularly into the air. This is no miracle, but a very simple affair of magnetic polarity. The only mystery is as to the means by which these changes of polarity may be effected. This secret the Yogi learns, and Patanjali's name for the Siddhi is *Garima,* which includes *Laghima.* It follows, of course, that he who knows how to polarize his body so as to cause himself to be "light as a flake of cotton" and rise into the air, has only to reverse the process, to make his body abnormally heavy. We stick to the surface of the earth because our bodies are of an opposite polarity to the ground on which we stand. Science explains that we are attracted towards the centre of the earth by gravity, and our weight is the measure of the combined attraction of all the particles of our physical body towards the central point at the earth's centre. But if we double the intensity of that attraction, we become twice as heavy as we were before; if we quadruple it, four times as heavy; centiple it, one hundred times as heavy. In short, by a mere alteration of our polarity, we would be giving our flesh the weight of an equal bulk of stone, iron, lead, mercury, etc. And the Yogi has this secret, or Siddhi, also.

Many Hindus—who admit that their sacred books contain accounts of the phenomena of levitation, that is, of walking or floating in the air—affirm that the power has been lost, and that there are none living who can exhibit it, or even the appearance of it, save through the help of jugglery. This false conclusion is assisted by the tendency of Western education, which but reflects the materialism of modern experimental science—so misnamed, for it is but partly experimental and preponderatingly inferential guess-work. Forgetting that the law of gravitation is, after all, but an incomplete hypothesis which holds its ground for the want of a better one,—our young men say that science has defined the laws of gravity, hence levitation is an absurdity, and our old books teach nonsense. This would be sufficient if the premises were not false. Science has but noted the more familiar phenomena of gravity, and knows nothing whatever of its nature, or its variable manifestations under the impulse of the undiscovered primal force. Open any book on any branch of physical science, and the author, if he have any professional reputation to lose, will be detected in the confession of his ignorance of the ultimate cause of natural phenomena. Superficial readers will be deceived by glittering generalizations from partially proved data, but the thoughtful student will ever find the empty void at the bottom. Huxley sums it all up in the self-condemnatory sentence, "we"—that is *we* scientists, we men who talk so glibly about ancient superstition and ignorance, and would impress Indian youth with the notion that *we* are the very High Priests of nature, the only competent instructors of her mysteries, the key to which we all carry in our vest pockets—"*we know nothing* about the composition of any body whatever, as it is."

But supposing that not one witness could be found in all our India to-day to prove the fact of levitation, would we have to let the case go by default? By no means; for, to say nothing of the unbroken chain of lay testimony that stretches from the earliest historic period to our times, we can take that of eminent Western physicians who have witnessed such levitations in the cases of patients afflicted with certain nervous diseases;—Professor Perty, of Geneva, and Dr. Kerner, of Wurtemberg, among others. If a phenomenon of such nature takes place in a diseased body, without

being regarded as a violation of the "laws of nature," why should it not occur—provided the same conditions, *i.e.,* a reversed polarity, are furnished it—in a body free from disease? This testimony of science secured, we need not hesitate to cull from contemporaneous records the mass of available proof that the bodies of living men can be and are floated through the air. Who shall deny it? Science? No, for we have seen that it is attested by some of the most eminent scientific men of our day; and to these we may add Lord Lindsay, President of the Royal Astronomical Society, and one of the Council of the Royal Society itself. One witness of his stamp is enough, and he is on record (London Dialec. Soc. *"Report,"* p. 215) as saying that he had seen a certain medium not only float through the air of a drawing-room but carry with him the chair upon which he had been sitting and with it "pushing the pictures out of their places as he passed along the walls." They were far beyond the reach of a person standing on the ground. And he adds the highly important fact—"The light was sufficient to enable me to see clearly." This same medium he saw floated horizontally out of the window in one room of a house, in Victoria Street, London, and in again at the window of the adjoining room. "I saw him," says Lord Lindsay, "outside the other window (that in the next room) floating in the air. *It was eighty-five feet from the ground.* There was no balcony along the windows, * * * I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them, the more satisfied was I that they could not be explained by mechanical trick. I have had the fullest opportunity for investigation." When such a man gives such testimony, we may well lend an attentive ear to the corroborative evidence which has accumulated at different epochs and in many countries.

The case of the levitated 'medium' of the modern spiritualist, affords us an example of a phase of *Laghima* of which no mention is made in the portion of the *Shrimad Bhagavata* under consideration, but may be found in many other manuscripts. We have seen that a Yogi may reverse his corporeal polarity at pleasure, to make himself light as a cotton flake or heavy as lead; and that he acquires this Siddhi by long self-discipline, and the subordination of the general law of matter to the focalized power of spirit. It has also been affirmed that the cataleptic similitude to death, which in India is

called *Samadhi,* may be produced in the mesmerised, or magnetized, subject by the magnetizer. We have the report of the late William Gregory, Professor of Chemistry in Edinburgh University, (*Animal Magnetism; or Mesmerism and its Phenomena,* pp. 154, 155) of one of many experiments, at his own house, by M. Lewis, a famous negro mesmerizer:

> "Case 5.—Mr. J. H., a young and healthy man, could be rendered instantly and completely cataleptic by a glance, or a single pass. He could be fixed in any position, however inconvenient, and would remain ten or fifteen minutes in such a posture, that no man in a natural state could have endured it for half a minute. * * * When Mr. L. stood on a chair and tried to draw Mr. H., without contact, from the ground, he gradually rose on tiptoe, making the most violent efforts to rise, till he was fixed by cataleptic rigidity. Mr. Lewis said that, had he been still more elevated above Mr. H., he could have raised him from the floor without contact, and held him thus suspended for a short time while some spectator should pass his hand under the feet. *The attraction upwards was so strong that I see no reason to doubt the statement made to me by Mr. Lewis, and by others who saw it that this experiment has been successfully performed. Whatever be the influence which acts, it would seem capable, when very intense, of overpowering the law of gravity.*"

Let us first clearly comprehend the meaning of the word gravity, and then the inference of Professor Gregory will not seem too extravagant after all. In this phase of *Laghima,* observe that the changed polarity of the human body is effected by the magnetiser's will. We have, therefore, one class of cases where the effect is self-produced by the conscious will of the Yogi; another where it occurs involuntarily in the subject as the result of an outside will directed upon him. The third class is illustrated in the example of the floating medium, which Lord Lindsay attests. Here the *aethrobat*—as air-walkers were called by the Greeks—neither practises Yoga Vidya, nor is visibly depolarized by a living magnetiser, and yet his body also rises from the earth, light as a cotton flake or thistledown. * * * The medium's body is depolarized, or differently polarized, by some force external to him, which we have no warrant for ascribing to the voluntary action of living spectators.

Another branch of this great subject of Laghima is reserved for our next article. The more it is studied, the more cumulative is the proof that Patanjali was a master of Psychology.

MIND OF THE AGE

XI: The Tendency Toward Deviation

A CONSIDERABLE amount of space in this series has been devoted to establishing the proposition that ours is an increasingly regimented world, and, secondarily, that no one can hope to be happy or mentally healthy unless he develops and lives by his own philosophic principles. It is obvious that the standardization of human life has much to do with the karmic peculiarities of this cycle of civilization. Increased industrial production and increased populations constitute a strong environmental influence toward a mass production of attitudes, which parallels the mass production of commodities and of population. But, in Theosophical terms, such causal factors in the making of "concentration-camp minds" must be considered as of subsidiary importance. The primary cause of regimentation is psychological susceptibility, arising from the fear of what may happen to the man who refuses to be regimented. And this, in turn, is simply another way of stating that material values have been for a long time in the ascendancy over moral values. Security has a far higher modern rating than courage or integrity.

The habit of instilling a mass fear, of course, did not begin with modern industrialization. In Western history the first large-scale use of fear was in the Catholic Church of the Middle Ages. The word "Catholic," which by derivation means "universal," became identified with the attitude that all men ("universally") must believe one set of dogmas or face punishment for deviation in an after-life. Rather than proceeding from the assumption that true religion must represent a *common ground* for men of differing personal opinions, religion came to stand for the habit of forcing all men to have one opinion on all important philosophical matters. The Church used Man's susceptibility to supernatural anxieties to consolidate political power, but since the primary objective was the acquirement of that political power, it is not surprising that we have lately come to fear only the things of the material world. The heavily regimented state systems of Germany and of Russia have

inspired fears as strong as those of the Spanish Inquisition, but today the consolidations of political power have become so overwhelming that they serve as their own excuse. Demagogues no longer need to add the fear of hell, since they can guarantee something quite as bad, if not worse, here and now, for whole populations.

Granting this analysis of the development of political and social anxiety neuroses, it is clear that the only choice for an individual is to accept those neuroses as inevitable, or to stand in constant opposition to the spirit and attitude of regimentation. Those who have promoted the Theosophical analysis of man's relation to society have perennially been "opposers"—therefore often regarded by the majority as recalcitrants and eccentrics, and even, in the Middle Ages, as positively dangerous. Hypatia was stoned to death in Alexandria, Giordano Bruno perished at the stake, and thousands of Albigenses in Southern France were exterminated for philosophical heresies. Whatever the specific intentions of these and many other heretics, they were standing for the right of the human soul and mind to be free, and none of their persecutors missed the point.

When one challenges the rule of any authoritarianism, he not only challenges its prime representatives and leaders, but all those lesser individuals who have been sufficiently fearful to accept domination. If the heretic is right, those who had previously concluded that it does not pay to be a heretic may be wrong. The dominated man has a psychic investment in the very system which holds him in surveillance. His *own* integrity is directly questioned when the system is criticized. It might be said that this law of human nature accounts for the amazing viciousness of the attacks leveled at H. P. Blavatsky in the Theosophical Society, after the implications of her philosophy began to be apparent to various bigoted segments of the public. One who pursues the theosophical principles in practice in the modern world, will, it is evident, find himself in uncompromising opposition to all forms of materialism built upon the false logic of self-preservation or self-advancement. For example, since these two motivations are the dominant tone of militarization, the theosophist may assert an apparently "negative" thesis by refusing to support any national procedures inspired by the promptings of the lower psychic mind. Arguments for "self-

protection" encounter a moral resistance, for, as H. P. Blavatsky has stated, if man follows the so-called "law of self-preservation," he encourages "re-involution into the animal kingdom."

The theosophical basis for moral action will uphold the man who opposes policies of racial and class segregation springing from the desire to promote the security of vested interests; educational policies moving toward the standardization of human thought at a materialistic level; and social conventions inspired by fear and self-righteousness. The student who seriously entertains Theosophical principles is bequeathed an inviolable "tendency to deviate" from the "norm" of the race mind. This, then, might be regarded as virtually a moral necessity in the present world. Yet it should not, and cannot, be regarded in any *particular* connection as a permanent necessity. Further, if all human beings were intensely individualistic, the only concern of theosophists would be to find a level of spiritual and moral rapport, to provide a basis for practical brotherhood. But an amity based on fear and weakness must be replaced with fraternity in moral philosophy and spiritual unity, established by individuals of fearlessness and integrity.

By "deviation" is not meant the specious variety of non-conformity which comes to the forefront with each large-scale breakdown of conventional mores. Under the guise of "liberated thought" a new type of convention often puts in an appearance, consisting largely of derision for older social habits of thought and action. Such tendencies are almost entirely of the negativistic and "debunking" sort, and by these qualities distinguish themselves from any serious efforts to pioneer in new directions. The man who pursues "the path of independent thought" in a theosophical sense may deal bluntly with the hypocrisies and inadequacies of the old mores, yet this will be incidental to the assertion of a positive principle of improved morality. This latter type of effort is not like rolling a snowball down hill, but rather may be figured as the incredibly difficult task of pushing one from the bottom to the top. As an example, H. P. Blavatsky's concern for the simple and contemporarily adequate faith of many Christians—expressed in *Isis Unveiled* as a desire not to uproot that faith—indicates that from the theosophical viewpoint no source of moral belief will be consciously removed from a man unless he himself displaces it with an improved basis for thought.

The question arises, what can we be sure of gaining by upholding a "revolutionary" attitude toward major institutions and habits of thought of our times? For those who are unacquainted with or unpersuaded by Theosophical principles, the only conceivable answer is the argument that men are actually "happier" as suffering individualists than as contented cogs in a machine. But in the light of Theosophical principles there is room for an ever-present hope that the courage of individual integrity may awaken a latent integrity in others. In this sense, theosophical students are laboring both to establish themselves firmly in relation to their own psychic nature, and also to establish nuclei in which moral courage rather than physical fear is the common denominator.

Viewed in this light, the allies as well as the enemies of Theosophical endeavor are not too difficult to discern. When a legislator introduces a bill to outlaw capital punishment, he is the friend of all who support the moral inviolability of the individual and the philosophy that retributive punishment is not within the lawful province of man's motivations. When a man stands before the world, as Gandhi stood, in devotion to the principles of *non-violent* alteration of a corrupt status quo, he deserves something of the prefix popularly assigned to him—Mahatma, or "Great Soul." When a statesman addresses a political convention with the suggestion that the international crisis is so grave that party politics and biasses must be forgotten, he expresses a theosophical viewpoint, and when a public figure pledges himself unequivocally to the establishment of civil rights, in spite of political loss to himself, he speaks the same language—the language of the soul. When educators redefine morality in terms of motivations and principles rather than in terms of accepted rigidities of social behavior, these men are seeking to give the Inner Self a chance for a free moral life.

All such men, to many of their fellows, are "dissenters." They deviate from what is to be expected and what is usually accepted, but their "negativism," in a social context, becomes constructive in influence because it is based on an underlying positive faith.

CONVERSATIONS ON OCCULTISM

VII

STUDENT.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

Sage.—Not only so, but also that they have not even a shadowy, vague, astral form such as is commonly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes, Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther

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NOTE.—This article was originally published by Wm. Q. Judge in *The Path*, October, 1888.—Eds. THEOSOPHY.

evoked, either through intense enthusiasm or from disease, with the old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regular recurring appearances. How were those produced, since the persons never had such a picture before them?

Sage.—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.*

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every

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*See *Isis Unveiled* in the chapter on Teratology. (Ed. *The Path.*)

year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence?

Sage.—You should think of them as *centres of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we were to say that gunpowder is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

Sage.—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent or burn the property of the good as of the wicked man.

Student.—What next?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air?

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment!

OF W.Q.J.

My first meeting with W. Q. Judge was like the meeting of an old friend, yes, more than friend, for besides the friendship and love with which he inspired me, there was also a feeling akin to reverence which I could not at first understand, but which in later years became clear to me as he revealed himself more and more during the progress of the work. As a friend he was the personification of kindness, patience, forbearance and forgiveness. As a teacher he was clear, concise and direct. As a guide in applying the philosophy to the personal life, he had the faculty of uncovering mental obstructions in the path of knowledge, and pointing the way clearly.

Many of his sayings to individuals have passed into aphorisms, for he understood the use of words. One instance may be interesting and useful. A member was bewailing to him the fact that certain prominent members who were attacking him would come to this country and promulgate all sorts of misstatements which would befog the public mind and injure the work. His quiet reply was, "Well, you cannot prevent people from doing the things that they *can do.*" A truism, but one which we need ever to bear in mind. The bewailer saw the point immediately; it was—why worry about what others may or can do; you have only to do the best *you* can and *all* that you can, and leave the results to the Law.

His fine sense of humor had at times telling effect in pointing out folly or stupidity, but always without offense. . . .

—ROBERT CROSBIE

ON THE LOOKOUT

"World Revolution—American Plan"

Under this title appears a most thought-provoking article in *Harper's* for December, 1948. In a short introduction of the author, Isabel Cary Lundberg, the editors inform us that she "cannot be tagged here as a 'former official' or 'recognized authority on foreign affairs'; her article represents the independent thinking of a well-informed citizen." Briefly, Mrs. Lundberg's contention is: the United States, admittedly the foremost nation of the world technologically and industrially speaking, must come to recognize that the products of this advance are "terrible instigators of social change and revolution." Writes Mrs. Lundberg:

> During the years 1942-1946 the United States government paid the traveling expenses of several million salesmen for American advertised products. They all wore uniforms and they touched at virtually every port of call in the world. . . . Intellectuals at home bemoaned the government's failure to indoctrinate the GI and make a propagandist of him; what the intellectuals did not see was that every soldier, sailor, flier, and marine, on beaches and atolls, in swamps and on deserts, in the port of Murmansk and the railhead of Teheran, carried his arsenal of revolutionary weapons on his person, in his knapsack, duffle bag, and foot locker. . . .

Few Americans have conceived of these products as in any political sense revolutionary. Yet—

> Storm signals are up, for any who will trouble to read them. The movement for separation, secession, and independence has begun since V-J day to break out behind the Iron Curtain, in Burma, Java, and Malaya. In India bids for independence or secession have been made by Hyderabad and Kashmir, and Pandit Jawaharlal Nehru begins to sound distressingly like a Tory prime minister. In Egypt, the Sudanese are clamoring to be free. In Kashmir, where the government was having to fly in troops and supplies over a 19,000-foot pass in the Himalayas, Indian forces were flying American-built Dakotas to wage war on the Kashmiri, a peace-loving people whose annual per capita income is estimated at something under $4 and whose dream is of "industrialization." Sinkiang, bordering the Soviet Union, and once Japanese-controlled, wants to stand free of China, and its people are being urged to "buy native goods."

REVOLUTION—UNPREMEDITATED, UNWANTED

Pointing out that the international policy of the United States is markedly conservative, Mrs. Lundberg continues:

> By sticking to their knitting and minding their own business, the United States enterprisers in the National Association of Manufacturers, the American Iron & Steel Institute, and the United States Chamber of Commerce have been able to forge the weapons of revolution, while they themselves live in mortal terror of it. Theirs is the "new, revolutionary" one-step process in steel-casting, theirs the "revolutionary" jet plane, theirs the "revolutionary" new automatic kitchens, the "new, revolutionary" chemicals and drugs; proudly and unsuspectingly, they have revolutionized ways of making and doing everything. And in the end they get no credit, because revolution on the American Plan is unpremeditated, unanticipated, and unwanted.
>
> The Soviet Union, on the other hand, by her decision not to try to build socialism in one country, but to try for the world on an all-or-nothing gamble, has lost her chance to forge the weapons she must have to perpetuate world revolution and communism. For world communism, like world capitalism (which has only world markets to win) depends absolutely for support on its ability to produce better housing, better clothing, better schooling, better food, and better movies.

IDEOLOGY VS. TECHNOLOGY

The great anomaly, as Mrs. Lundberg sees it, in the present world situation, is that while the United States has all the goods which are necessary to win the support of the peoples of the world, she has no awareness of her power, and is making no attempt to spread, with her products, an ideology fitting to the traditional American ideal. On the other hand, the Soviet Union, though she has striven for industrial advance, is yet not able to keep her own people above a minimum standard in most goods. However—

> while the United States unwittingly supplies the revolutionary *dynamic,* the U.S.S.R., at the moment, is supplying the *direction.* Soviet direction consists of a tightly packaged ideology: land for the peasants, security for the workers, and, concealed under a false bottom, privilege for party and army and a secret police for all. . . . America, however, like Europe before her, stands to forfeit the right to direct the very peoples she has helped to emancipate. She is the supplier of the world, creative, but no architect. . . .

"GIFTS OUT OF SEASON"?

The value of this article, for the thoughtful student of human nature, lies not in its attempt to show Americans the dangers they run by not equalling Russia in propagandizing, but in its study of the *international* effect of the amoral character of contemporary American influence. The blatant materialism which infects science-worshippers is not an isolated philosophical condition. It penetrates through all the relations of men, beyond the limits of nation and race, and into all fields of endeavor—social, cultural, political, and educational as well. It is doubtful whether men in general have been aware of this endlessly ramifying series of consequences.

Mrs. Lundberg's arguments are, of course, based on simply pragmatic considerations—we are to enter this field of propaganda and compete with Russia by gospel as well as by goods for the control of the peoples of the world, else the Soviet Union will have a free field for her nefarious schemes. The limitations of a policy of enlightened selfishness as a motor for international peace and security will doubtless need to be exposed to us by still further waste of machinery and men. One step at a time, however, and for the moment it will be much for men to realize more fully the consequences, metaphysically, of physical possessions, and the responsibility which attends their distribution.

"CRY, THE BELOVED COUNTRY"

Alan Paton has written a most unusual novel on South Africa—*Cry, the Beloved Country*—with a fresh angle on the over-worked "negro problem" in this country. The book is unusual for its simplicity, for its authentic ring, and for its portrayal of the condition of a whole "submerged" continent.

Recent events in Durban, where the Negro population has turned against the also oppressed Indian minority (see MANAS, Feb. 16, "Letter from South Africa") show the periodical loosing of centuries of helpless resentment—directed at any vulnerable target since its rightful object (the white man) is largely protected from retribution. *Cry, the Beloved Country* focusses in miniature, in the person of Kumalo, a humble village priest, or umfundisi, the desolation, degradation, loss—but final triumph?—of the vaster continent in which he lives. The village of Ndotsheni is part of a ruined valley—

> The great red hills stand desolate, and the earth has torn away like flesh. The lightning flashes over them, the clouds pour down upon them, the dead streams come to life, full of the red blood of the earth. Down in the valleys women scratch the soil that is left, and the maize hardly reaches the height of a man. They are valleys of old men and old women, of mothers and children. The men are away, the young men and the girls are away. The soil cannot keep them any more.

MEN AND THE EARTH DESTROYED

Kumalo sets out from Ndotsheni to find his son, and to take charge of an unfortunate sister in distant Johannesburg. On the way, he sees how the men who mine the great gold fields are compelled to live apart from family and tribe. These are the places where black men's hearts and minds suffer degradation, where their humanity is destroyed, and peace for white and black men alike is banished by oppression and fear.

At the mission house, where he learns more of his sister, he meets the priest—who became for Kumalo "the best man of all my days"—and a rosy-cheeked priest from England.

> So they all talked of the sickness of the land, of the broken tribe and the broken house, of young men and young girls that went away and forgot their customs, and lived loose and idle lives. They talked of young criminal children, and older and more dangerous criminals, of how white Johannesburg was afraid of black crime. . . .
>
> —You will learn much here in Johannesburg, said the rosy-cheeked priest. It is not only in your place that there is destruction.

Kumalo pursues his search for his son in the great city, finally discovering him three days after the boy—a housebreaker—had shot and killed a white man. Who can stop these things from happening?

> —They must go on, said Msimangu [the mission priest] gravely. You cannot stop the world from going on. My friend, I am a Christian. It is not in my heart to hate a white man. It was a white man who brought my father out of darkness. But you will pardon me if I talk frankly to you. The tragedy is not that things are broken. The tragedy is that they are not mended again. The white man has broken the tribe. And it is my belief—and again I ask your pardon—that it cannot be mended again. But the house that is broken, and the man that falls apart when the house is broken, these are the tragic things. That is why children break the law, and old white people are robbed and beaten. . . .

> —It suited the white man to break the tribe, he continued gravely. But it has not suited him to build something in the place of what is broken. I have pondered this for many hours, and I must speak it, for it is the truth for me. They are not all so. There are some white men who give their lives to build up what is broken.

"It Is Not Permissible"

By that irony which seems impossible, but which is tragically common, the white man who had been killed was a most prominent and just defender of the black people, who had devoted himself to a life of restitution, insofar as he could, of their rights and opportunities. The further shattering disclosure for the boy's father came with the news that the murdered man was the son of uJarvis, a fair and prosperous farmer close by Ndotsheni. uJarvis had not interested himself much in his son's efforts on behalf of the negro, but in a manuscript left behind, the son's heart speaks and the message is like Msimangu's:

> It is permissible to develop any resources if the labour is forthcoming. But it is not permissible to develop any resources if they can be developed only at the cost of the labour. It is not permissible to mine any gold, or manufacture any product, or cultivate any land, if such mining and manufacture and cultivation depend for their success on a policy of keeping labour poor. It is not permissible to add to one's possessions if these things can only be done at the cost of other men. Such development has only one true name, and that is exploitation. It might have been permissible in the early days of our country, before we became aware of its cost, in the disintegration of native community life, in the deterioration of native family life, in poverty, slums, and crime. But now that the cost is known, it is no longer permissible. . . .

"The Tarnish of Civilization"

From this point, the story widens out to the perspective of an entire race, subjugated and degraded by its white "superiors." The picture is not a new one, of course, having had its originals in other civilizations and other times. Even the history of a young nation like America records at least two such major impositions—the destruction of the tribe and dignity of, in turn, the red man and the black man. Minor tragedies of similar nature continue, little abated, to the present, in the depressing of various racial groups by cultural, educational, economic neglect and the witless attempts at "assimilation" which only substitute a varnish of "Amer-

icanism" to cover the destruction of a real—though perhaps "foreign"—cultural integrity. The "manuscript" indictment in Paton's story continues:

> The old tribal system was, for all its violence and savagery, for all its superstition and witchcraft, a moral system. Our natives today produce criminals and prostitutes and drunkards, not because it is their nature to do so, but because their simple system of order and tradition and convention has been destroyed. It was destroyed by the impact of our own civilisation. Our civilisation has therefore an inescapable duty to set up another system of order and tradition and convention.
>
> It is true that we hoped to preserve the tribal system by a policy of segregation. That was permissible. But we never did it thoroughly or honestly. We set aside one-tenth of the land for four-fifths of the people. Thus we made it inevitable, and some say we did it knowingly, that labour would come to the towns. We are caught in the toils of our own selfishness.

These were new ideas to uJarvis, who, being a just employer, had never had trouble getting workers, and had never considered that other men were not just as he was. For him, too, began a journey through sorrow to a larger understanding.

> Sadness and fear and hate, how they swell up in the heart and mind, whenever one opens the pages of these messengers of doom. Cry for the broken tribe, for the law and the custom that is gone. Aye, and cry aloud for the man who is dead, for the woman and children bereaved. Cry, the beloved country, these things are not yet at an end. The sun pours down on the earth, on the lovely land that man cannot enjoy. He knows only the fear of his heart.

Soul-Savers and Scavengers

Are these not the same conditions which drew from H. P. Blavatsky in May, 1891, her article, "Civilization, the Death of Art and Beauty"? Where is the country free from the universal "levelling" of culture, which adheres to its traditional customs and time-honored iniquity?

> Skin-deep in reality in its [modern civilization's] visible effects [H.P.B. wrote], in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. . . . Hitherto, materialism has only led to a universal tendency . . . to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life. . . . Like a hideous leprosy our Western civilization

> has eaten its way through all the quarters of the globe and hardened the human heart. "Soul-saving" is its deceitful lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim.

The course of this infection as it has spread through the black people of South Africa is the particular subject of Mr. Paton's book, but the lesson to be derived from it is not limited to that area.

"For My Journey, A Star"

In Mr. Paton's book, the lesson is not wasted: the father continued his son's work, turning from revenge to reparation. He seemed to take as his new credo the words written by his own son which express the moral heart of the book:

> I shall no longer ask myself if this or that is expedient, but only if it is right. I shall do this, not because I am noble or unselfish, but because life slips away, and because I need for the rest of my journey a star that will not play false to me, a compass that will not lie. . . .
>
> I do this not because I am courageous and honest, but because it is the only way to end the conflict of my deepest soul. I do it because I am no longer able to aspire to the highest with one part of myself, and to deny it with another. I do not wish to live like that, I would rather die than live like that. I understand better those who have died for their convictions, and have not thought it was wonderful or brave or noble to die. They died rather than live, that was all.
>
> Yet it would not be honest to pretend that it is solely an inverted selfishness that moves me. I am moved by something that is not my own, that moves me to do what is right, at whatever cost it may be. . . .

The dedication of a few such men allowed the umfundisi to think with hope of a dawning that may someday come. The dedication of *all* men will finally set at rest the questing that closes the book: "But when that dawn will come, of our emancipation, from the fear of bondage and the bondage of fear, why, that is a secret."

"The Steersman"

Prof. Norbert Wiener, world-ranking mathematician of the Massachusetts Institute of Technology, has written a book called *Cybernetics,* just published by John Wiley & Sons. Prof. Wiener, as readers may recall, is the scientist who announced two years ago

that he would not allow any more of his scientific researches to be used by the military forces (Lookout, April, 1947). The name of his latest book is derived from the Greek *kybernetes,* meaning steersman, and refers to the science of control mechanisms. An abstract of *Cybernetics* appeared in the November *Scientific American,* Prof. Wiener writing that—

> Cybernetics attempts to find the common elements in the functioning of automatic machines and of the human nervous system, and to develop a theory which will cover the entire field of control and communication in machines and in living organisms. . . . In their more elaborate forms, modern computing machines are capable of memory, association, choice and many other brain functions. Indeed, the experts have gone so far in the elaboration of such machines that we can say the human brain behaves very much like the machines. . . .

Prof. Wiener concludes that the common elements of brain and computing machines "may suggest new and valid approaches to psychopathology, and even to psychiatry." But identifying the common elements in a machine and in the material—though not physical—Mind will itself be a difficult task, and something of the metaphysical hazard involved seems to have occurred to Prof. Wiener, for he writes that "psychopathology has been rather a disappointment to the instinctive materialism of the doctors, who have taken the view that every disorder must be accompanied by actual lesions of some specific tissue involved." Several types of psychopathic conditions, such as the schizophrenic, the manic-depressive, and the paranoiac, do not exhibit a pathological condition (or a "disease") of the actual brain tissue. These latter cases are functional, rather than organic, disorders, and their cause must be sought, Theosophy teaches, in the outlook and activities of the real man—the mind—whose errors of *attitude* are responsible for the abnormal behavior of the physical brain instrument.

"CIRCULATING MEMORIES"

Prof. Wiener points out that it is not the empty physical structure of the computing machine that corresponds to the brain, but the combination of this structure with the "instructions" given it at the beginning of a chain of operations and with all the additional information stored and gained from outside in the course of its

operation. This information, he writes, is stored in some physical form—in the form of memory. But some memories are "circulating," with a physical basis that vanishes when the machine is shut down or the brain dies, and some are long-time memories, stored in a way as yet unknown, but probably also in a form with a physical basis that vanishes at "death." (For comparing the theosophical teaching in regard to memory, there is, perhaps, no better beginning than H. P. Blavatsky's article "Psychic and Noëtic Action," THEOSOPHY XXVIII, and also "H.P.B. on 'Memory'," XXVII, 411).

A passage by Prof. Wiener on the parallel "psychopathic" conditions of machines and men will show the trend of cybernetic research. His discussion of the obsessive action of the neurones (nerve cells) is reminiscent of the voraciousness of cancer cells; and the susceptibility of an *idle* brain to psychoses is also suggestive.

> In a system containing a large number of neurones, circular processes can hardly be stable for long periods of time. Either they run their course, dissipate themselves and die out, as in the case of memories belonging to the specious present, or they embrace more and more neurones in their system, until they occupy an inordinate part of the neurone pool. This is what we should expect to be the case in the malignant worry that accompanies anxiety neuroses.
>
> In such a case, it is possible that the patient simply does not have the room—*i.e.,* a sufficient number of neurones—to carry out his normal processes of thought. Under such conditions, there may be less going on in the brain to occupy the neurones not yet affected, so that they are all the more readily involved in the expanding process. Furthermore, the permanent memory becomes more and more deeply involved, and the pathological process which began at the level of the circulating memories may repeat itself in a more intractable form at the level of the permanent memories. Thus what started as a relatively trivial and accidental disturbance of stability may build itself up into a process totally destructive to the normal mental life.

CLEARING THE BRAIN

Pointing out that similar accidents occur to electrical machines when, for instance, a tooth of a wheel slips and cannot be engaged back into its normal relations, Prof. Wiener analyzes the methods by which men try to "cure" machines—clearing the machine of all information, in the hope that if it starts fresh the difficulty will

disappear; shaking the machine or jolting it electrically to jar loose the inaccessible part; or disconnecting the erring part, in case the apparatus may function without it. But—

> In the case of the brain, there is no normal process, except death, that can clear it of all past impressions. Of the normal non-fatal processes, sleep comes closest to clearing the brain. How often we find that the best way to handle a complicated worry or an intellectual muddle is to sleep on it! Sleep, however, does not clear away the deeper memories, nor indeed is a malignant state of worry compatible with adequate sleep.

SURGICAL REMOVAL OF CONSCIENCE

> Thus we are often forced to resort to more violent types of intervention in the memory cycle. The most violent of these involve surgery on the brain, leaving behind permanent damage, mutilation and the abridgement of the powers of the victim, for the mammalian central nervous system seems to possess no power of regeneration. The principal type of surgical intervention that has been practiced is known as prefrontal lobotomy, or leucotomy. It consists in the removal or isolation of a portion of the prefrontal lobe of the cortex. It is currently having a certain vogue, probably not unconnected with the fact that it makes the custodial care of many patients easier. (Let me remark in passing that killing them makes their custodial care still easier.) Prefrontal lobotomy does seem to have a genuine effect on malignant worry, not by bringing the patient nearer to a solution of his problem, but by damaging or destroying the capacity for maintained worry, known in the terminology of another profession as the conscience. It appears to impair the circulating memory, *i.e.,* the ability to keep in mind a situation not actually presented.

Less drastic methods of doing the same thing, in Prof. Wiener's opinion, are the various forms of shock treatment. "As it is used at present, it is another violent, imperfectly understood, imperfectly controlled method to interrupt a mental vicious circle." Dr. Wiener and his associates "shared the conviction that the most fruitful areas for the growth of the sciences were those which had been neglected as no-man's-lands between the various established fields." So far, the principle of analogy and correspondence has amply proved itself, and we may hope for further experiments in "universality" to approach H. P. Blavatsky's prophecy of "psychophysiology."

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